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Cover: Ukrainian Canadian Farm Picnic, William Kurelek (see pg. 16)

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Editorial
Редакційна

Слава Ісусу Христу!

Як скоро пройшло літо і вся природня краса пов'язана з цим сезоном. Чудові барвисті квіти та зелень природи дали нам певну насолоду для успокоєння наших душ та відживлення нашої енергії.

І при кінці цього чудового літнього сезону відбувся величавий 51-ий Крайовий З'їзд СУС, який так як літній сезон повіяв всіх нас теплотою, радістю і великою надією.

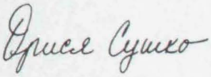
Поверх 300 учасників з'їзду прибули зі всіх сторін Канади, щоб спільно вислухати обширні звіти із пророблено ї праці та разом виробити напрям на майбутнє.

Всі ми раділи повною участю наших СУМКівців та їхнім палким зацікавленням всіма справами які були дискутовані або представлені. Ми раділи їхньою розсудливістю та висловами. В додатку ми були зачаровані їхніми мистецькими талантами, якими вони нас розвеселили підчас концерту. Це все конкретний доказ про наше щасливе майбутнє!

Ділова сесія Союзу Українок Канади була добре приготовлена та винесла дуже позитивне враження. Крайова голова Централі СУК і вся управа попрацювали над тим, щоб обмежений час сесії було відповідно використовано. Надіюся, що і все це відноситься і до Централі ТУС. Пленарні сесії, доповідачі, достойні гості, гуртовий спів, забава - все це лишило дуже приємне враження для всіх нас. Детальні дописи, та зміст доповідей будуть подані в наступних числах журналу.

З окрема складаю всім членкам щире спасибі за Ваше ласкаве і привітне відношення. Я була дуже приємно вражена Вашими позитивними висловими гратуляції Редакторам, Редакційній Колегії та Референтці Променя. Це все дає нам всім наснагу до дальшої праці.

Бажаю всім Вам всього найкращого в новому сезоні церковно-громадської праці.



As the summer becomes a memory, we prepare for another colourful autumn, the beginning of a new academic year, and another month closer to the turn of the century. As we watch with amazement the tragic events occurring around the world - Kosovo, murders, fatal accidents - it seems as though chaos is setting in, testing our faith and our values. I have heard it appropriately termed "Millennium Madness". Perhaps this period is in fact a test of our strength and the power of our love. As the world closes in and countries rely more and more on one another for aid and support, it is the time to remember that we are a global community. Borders and languages may separate us, yet we are all fundamentally linked in our humanity and in our need to love one another.

Thomas a Kempis shares "The Wonderful Effects of Divine Love":

Love is a great thing, yea, a great and thorough good; by itself it makes everything that is heavy, light; and it bears evenly all that is uneven.

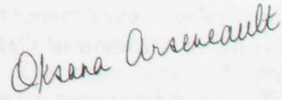
Love is active, sincere, affectionate, pleasant and amiable; courageous, patient, faithful, prudent, long-suffering, manly, and never seeking itself.

For in whatever instance a person seeketh himself, there he falleth from love.

Love is circumspect, humble, and upright: not yielding to softness, or to levity, nor attending to vain things; it is sober, chaste, steady, quiet, and guarded in all the senses.

Love is subject, and obedient to its superiors, to itself mean and despised, unto God devout and thankful, trusting and hoping always in him even then when God imparteth no relish of sweetness unto it: for without sorrow none liveth in love.

Let Thomas a Kempis' words lift you up, and take you gently into a beautiful autumn.



ВСТУПНЕ СЛОВО ГОЛОВИ ЦЕНТРАЛІ, СОНІ БЕЙЗИК НА СЕСІЇ СОЮЗУ УКРАЇНОК КАНАДИ ПІЧАС ЗЇЗДУ СУС В РІДЖАЙНІ, САСК. 20-го СЕРПНЯ, 1999 р.

Щиро сердечно вітаю всіх достойних делегатів і гостей 51-го крайового з'їзду Союзу Українців Самостійників. Гасло нашого зїзду є „СУС Родина в Новому Тисячолітті", і на цій підставі велася і буде продовжуватися праця в Союзі Українок Канади. Щоб ми це родинно відбули потрібно єдності - бож знаємо, що „в єдності сила народу". Силу, яку ми потребуємо, щоб йти позитивно вперед виринатиме з цієї спільної праці. Отож, вітаючи учасників з'їзду бажаю всім плідних і корисних нарад, які будуть відбуватися в повній, дружній атмосфері з метою скріпити і покращати нашу працю спільними силами. (Ask not what you can gain from your organization but ask what you can contribute to it.) Останній раз як Централя була в Манітобі, було в 1954 - 45 років тому. Я дякую, що Ви членкині СУК дали нам цю честь і нагоду виконати цю важливу працю.

Два роки скоро перейшли від того часу, як централя перейшла до Манітоби. Праця не є легка - it is and always will be a challenge to keep 2,800 members happy and satisfied.

This convention is very important as we are on the threshold of the 21st century.

What are our plans for the future?

What suggestions do you, our membership, have to improve our membership, to increase our subscribers to Promin, to increase our membership to the Ukrainian Museum of Canada, UWAC?

Some of the smaller branches have disbanded and state that they have various problems which we need to help them resolve.

Переглядаючи наші анкети ми маємо 84 відділів - 2,800 членок.

Twenty-one of our branches have a membership of 11 or fewer members (25%), while twenty-one branches have a membership of over 50 members (or close to 50. (25%).

Обов'язково, щоб ми на далі були активними членками в:

Конгресі Українців Канади - become involved in the Provincial Councils of UCC and in local branches.

- Світовому Конгресі Українців
- Укр. Прав. Церкві в Канаді - be a candidate to the Consistory Board, be on the church executive - why not president, secretary - anything - become involved. It is so easy to sit on the side and criticize.
- National Council of Щomen - national, provincial and local executives

No one can make a difference if you do not become involved.

Researchers and intellectuals write that churches and women's organizations will survive the longest. In closing, I wish for a friendly, working atmosphere and a united effort to reach our highest goals. We have always worked towards achieving these goals without the expectation of rewards. We are women united by a common fate: we give life, nurture it and with daily tedious labours strengthen the future. In this lies our power.

Дослідники і науковці пишуть, що церква і жіночі організації збережуться найдовше.

Закінчую, бажаю ділової і дружньої атмосферери та щиро надіюся на Ваше спільне стремління до високої мети. Всі ми працюємо для неї щиро, не чекаючи нагород. Ми - жінки, і нас єднає спільна доля, ми даємо життя, продовжуємо його і щоденною копіткою працею утверджуємо його майбуття! І в тому наша сила!

Так нам, Боже, допоможи!

Соня Бейзик, голова

Пані Соня Бейзик було перевибрана головою на наступну каденцію, від1999 р. до 2001 р. Вітаємо Дос. голову та бажаємо дальших плідних успіхів для добра і розвитку Союзу Українок Канади.
О.С.

USRL 51st NATIONAL BIENNIAL CONVENTION

Regina, Saskatchewan - August 19 - 22, 1999

A summary by Dr. Ed Klopoushak.
Regina SK

About 300 delegates, guests and visitors gathered in Regina to hold the 51st Convention of the Ukrainian Self-Reliance League of Canada. Member- of the Ukrainian Women's Association of Canada (CYK), of the young people (CYMK) and of the Ukrainian Self-Reliance Association of Canada (TYC) held separate sessions and came together for plenary sessions of CYC.

A number of recurring themes were evident and this summary is intended not to cover every detail of the convention but rather to focus on these highlights.

The official opening occurred on Friday, August 20. Most impressive was the walk-in of about 40 young people carrying their banners and singing their theme song. Following them came the CYK members followed by TYC.

Although the City of Regina and the Federal Government brought greetings at the opening, the Provincial government was noted for its absence. Did Mr. Romanow call the election the day before just to avoid coming to Regina for the CYC convention opening?

At the opening Dr. Roman Yereniuk set the tone very nicely when he asked us to consider ourselves part of various families: part of the Church, the Ukrainian Canadian family, the general Canadian family, the Ukrainian family and finally the World Family.

One predominant theme which pervaded the convention was that of youth and their involvement, their commitment and their dedication to the concepts of CYC. However, it is quite clear that we need not worry about them. CYMK showed everyone that they have the dedication and the commitment to continue to be vibrant, hard-working members who will work towards CYC goals and objectives in the future.

The CYMK concert on Friday evening demonstrated the talent of Ukrainian Orthodox youth across Canada. the dancing, singing, Ukrainian recitations, the spontaneous humour all showed the vibrancy of the young. You would thing that after the Zabava on Saturday night, most of the young people would not be in church the next morning. You would be wrong! Sunday morning the Youth Choir was up and ready to participate in the Divine Liturgy including the greeting of the Metropolitan. What a Choir! One women who moved a few years ago to Canada from Ukraine said that she was so touched by the Liturgy and the Choir that she cried through the service. She said, "I have never heard such a service except in Kyiv where they have operatic singers in their choir." How is that for an endorsement of youth!

People were most pleasantly surprised and impressed when a young man came out to read the epistle in Ukrainian. Thirteen year old Amiot of Calgary whose father is of French background, did an excellent reading. His clear voice rang throughout the Cathedral which was filled to capacity.

No, we do not need to worry about our youth. Encourage them, assist them and give them room to do what we know they can accomplish.

Communications! This was a theme re-visited many times during the sessions. Members kept asking to be informed of all aspects. There is a perceived need for information on national and international matters. What is happening in Ukraine, in Ukrainian communities in the diaspora, in our Church, in the Church in Ukraine? What is our relation to the Church in Ukraine? These and other issues would provide much fuel for communications from the national offices to the members.

On the other hand, members must inform their organizations about activities at the local level; national bodies need to be kept abreast of changes such as addresses so that records are accurate and communications flow smoothly.

Do we know whether communications emanating from national offices are reaching the grass roots? There appears to be a need for improvements. Members must know what their leaders are saying.

Are we making the best use of our publications - Ukrainian Voice, Herald, Promin - to keep each other informed?

This convention gave 14 awards for outstanding service. Were all locals informed of the process of selection? Was this done well in advance so that all would have equal opportunity to name candidates?

Much was discussed about increasing numbers of members, especially in TYC and CYMK. The youth can be proud that they have had increases in the past two years - modest, perhaps, but increases nevertheless. TYC needs to put more effort in this project. One suggestion is that a strong effort be made to bring into TYC vari-

ous groups that at resent are excluded or are on the periphery. There are clubs, societies, brotherhoods that perhaps could be accommodated into the TYC body. We should concentrate seriously on this matter in the next two years. All of these groups support the Ukrainian Orthodox Church of Canada and surely all can accept the ideology of TYC whose members also support the Church.

Closer ties with the Church was in fact another oft-repeated theme. However, there is ample evidence that the ties are there, they are strong and they are getting closer.

Metropolitan Wasyly accepted the designation of Patron of CYC; this is the first time this has happened. His Beatitude was the first one honoured this year with the special CYC awards mentioned earlier.

The presence of our Bishops, priests, Deacons and Dobrodijky is further proof of ties that exist between CYC and the Church.

The youth are adamant in their full adherence to the Faith. John Moroz, CYMK President up to the time of this convention said, "Without the Church, CYMK is nothing!" They do call themselves CYMK/UOY (Ukrainian Orthodox Youth). The Ukrainian Women's Association of Canada has been over the decades a major backbone of the Church. Not only have they provided vast funds to the churches but they have been there to help in all ways when needed. TYC members are also strong supporters of the Church through direct participation - altar servers, cantors, choir participants - and through monetary contributions.

CYC and the Church - the ties are strong - the relationship is mutually beneficial. Let's keep it that way and even strengthen ties in the future.

Language: an issue that was perhaps a much more emotional area in the past. It was clear that we recognize the need for bilingualism if we wish to include all our members in the business of CYC. Without the use of English we will not attract many strong candidates for memberships.

Although Ukrainian predominated in some sessions, English was used by presenters, participants and chairs. No one could feel that he or she was in any way criticized or maligned for using English. It appears that reality dictates and the organizations are responding. All the periodicals use both languages.

The final theme which was noticeable concerned the financial picture. In general this aspect is strong for most of the organizations.

CYMK has come back from a weak financial situation to one of some strength. CYK has always been well placed with their finances. TYC also is in a fair position but has had to exercise good fiscal responsibility in order to cope with their needs.

The Ukrainian Museum of Canada is working hard to manage in times of financial needs. They have done much and continue to work hard to put their finances in order. With help from everybody across Canada they should be able to paint a much more positive picture in two years. They need our help and everyone should respond!

Mohyla is another component of CYC which had to get a grip on its financial situation. Over the last several years they have begun major renovations and renewal of the physical plant. They also need the support of the CYC family so that they as well as all branches of the family will enter the next century/millennium with strength and vigour.

Some additional suggestions for the future came out of the deliberations:

- could men and women exist in some combined organization - just like CYMK is at present? Some youth felt that this idea is worth exploring.
- CYC Foundation needs to put more effort into fund-raising. A lethargy seems to have set in and a renewal of energy is called for.
- the convention took two full days (Sunday program is not a direct part of the convention proper). Could some sessions be streamlined and business conducted in shorter intervals? Could Thursday afternoon/evening be used to start on some parts of the program?
- everyone must accept the fact that convention organizers are under pressure with deadlines. Reports and greetings must be sent in time for the committees to do their work. Later reports do not make it into the program books and must handled in some other way at the convention.

In summary, there is much that is very positive about the CYC family. If Executives of branches, provinces and national bodies listen carefully they have been given guidance for strengthening the Family over the next two years.

We have two years to put into effect ideas and suggestions. Let us come back (to Vancouver) and show everyone how the CYC Family has been prepared as we embark on the new millennium.

Back to School Time-

Tips to Help Children Adjust

Back to school time often means changes for children and families: the first day of kindergarten or first grade; new preschools or child care settings; new classrooms and new teachers. Making smooth transitions between home, programs and schools can help children feel good about themselves and teach them to trust other adults and children. Helping children adapt to new situations can ease parents' minds and give them a chance to become involved in their children's education.

Transitions are exciting opportunities for children to learn and grow. Parents and early childhood professionals share a role in making children feel safe and secure as they move to new educational settings. Of course, such milestones in children's lives can cause anxiety, too. Strengthening the ties between programs and families will help create smooth transitions for adults and children both.

How parents can help:

1. Be enthusiastic about the upcoming change. If you are excited and confident, your child will be, too.
2. Prepare yourself. Take note of how your child reacts to separation. If possible, visit the new setting with your child. Introduce your child to the new teacher or early childhood professional in advance.
3. Arrange a playdate with another child from the program, preferably one-on-one, so that your child will see a familiar face when she walks in.
4. Start daily routines that will add to continuity. Let your child become involved with packing lunch or laying out clothes. Also, begin an earlier bedtime several weeks before.
5. Put aside extra time, particularly on the first day, for chatting and commuting together. But remember not to prolong the good-bye. If the child whines or clings, staying will only make it harder.
6. Always say good-bye to your child. Be firm, but friendly about separating. Never ridicule a child for crying. Instead, make supportive statements like, "it's hard to say good-bye."
7. At the end of the work day, put aside your concerns and focus on being a parent.

How teachers or early childhood professionals can help:

1. Make sure activities are developmentally appropriate for children. Interesting and challenging, but doable, activities will help children feel comfortable in their new setting.
2. Make an effort to get to know each individual child as quickly as possible. Parents can provide information about children's likes, dislikes, and special interests.
3. Welcome suggestions from families, particularly those of children with special needs. Parents can offer specific suggestions they have found useful for their own child, and advise on classroom set-up and modifications.
4. Hold an orientation for children and parents. Small groups will make it easier for children to get to know each other.
5. Show children around the new school or program, introducing them to other adults who are there to help them become acclimated.
6. Create partnerships between preschools and elementary schools in the community. Meetings may focus on the sharing of ideas and concerns.
7. Set up an area for photos of parents and family members that children may "visit" throughout the day. Also include items that reflect the cultural experience of all children to help promote a sense of mutual respect and understanding. Children, just like adults, need time to adjust to new people and situations. Experience can make transition a bit easier, but even with experience, change can still be stressful.

Patience and understanding on the part of parents and teachers or caregivers will help children learn how to approach new situations with confidence -- a skill that will help them make successful transitions all through life.

Source: National Association for the Education of Young Children.

ДОБРИЙ УЧИТЕЛЬ

Зінаїда Маєвська
Торонто, Онтаріо

Добрий учитель відіграє велику ролю у вихованні наших дітей. Виховання дітей - найважливіша галузь нашого життя. Слово вчителя - це могутній засіб впливу на свідомість дітей, хоч відомо, що не все у вихованні може зводитися тільки до слова. Безумовно, не можна виховати працелюбність самими словами, але й не можна виховати її і без серйозних, розумних слів. Мистецтво виховання доконечно включає вміння говорити, звертатися до людського розуму і серця. Особливо це стосується дитинства, коли спостерігається найглибший вплив слова вихователя. Але ясно, що слова бувають різні - ними можна й оживити, і вбити, викликати радість, душевне піднесення або засмутити й приголомшити людину. Словом можна посіяти тривогу, невіру учня в свої сили, і можна його запалити, надихнути на творчу працю.

Все залежить від того, яким є слово, - розумним і чуйним, ясним і дохідливим, принциповим і відвертим, щирим і доброзичливим, упевненим і переконливим чи, навпаки, - пустим, безбарвним, фальшивим, розрахованим не на те, щоб проникнути в душу учнів, а на те, щоб принизити їх, „пробрати".

Кожний учитель, незалежно від того, який предмет він викладає, повинен уміти ефективно використовувати найрізноманітніші засоби вираження думки й формувати в учнів на матеріялі своєї навчальної дисципліни чутливість, сприйнятливість до слова.

Не менше значення, ніж живе слово учителя, має слово друковане - те джерело духовного багатства, ім'я якому книга.

Школа тількы тоді школа, коли вона оцінює значення книги, виховує в учнів жадобу до читання художньої літератури, пристрасну любов до книги.

Діти найкраще сприймають і запам'ятовують знання тоді, коли вони їх переживають. Без емоційного ставлення до знань, без інтересу, задоволення, радости, захоплення, упевнености та інших позитивних переживань неможливе успішне навчання.

Через те й учитель повинен не байдуже, не формально подавати матерілл, а звертатися і до живої думки, і до почуттів учнів. Також нема й не може бути виховання без людської любови і поваг до вихованців. Любов має поєднуватися з розумною строгістю і вимогливістю - розумною, а не педагогічно незрячою, несправедливою. Любов, повага, ласка, доброта - це не захвалювання, не вседозволеність і не всепрощення.

Учитель безумовно повинен бути добрим, але не „добреньким" - це різні речі. Щоб любити дитину, треба її знати . . . Але це не так просто, бо нема в світі нічого складнішого і багатшого, ніж людська особистість. Тому й серед багатьох якостей справжнього вихователя одне з перших місць посідає глибоке знання духовного світу дитини. Але кожна дитина - унікальний світ, який потребує від учителя використання не стандартного, а особливого педагогічного „ключика".

Знати дитину - це та найголовніша точка, де стикається теорія і практика педагогіки. Учитель для дитини має бути втіленням добра і справедливости.

Не можна ідеалізувати дітей, треба вже з перших днів шкільного навчання ставити перед ними тверді, чіткі й ясні вимоги, перед усім щодо поведінки. Проте й не можна у всіх випадках розглядати, наприклад, дитячі пустощі як зломисне порушення порядку, дитячу неуважність як лінощі, дитячу забудькуваність як недбайливість. Пустощі, неуванжність, забудькуваність - усе це завжди було, є й буде.

Та з цього не випливає, що дитину треба „ламати", замість того, щоб обережно, делікатно і водночас вимогливо виправляти й спрямовувати її поведінки. Сам процес навчання - це насамперед людські стосунки. Ось чому ставлення учнів до навчання зумовлюється насамперед ставленням учителя до них, його душевною теплотою і чуйністю, прикладом і переконуванням.

Continued on pg. 20

Жіночі Постаті
Women of Influence

ZORA LUCYK-JACKSON

Zora Lucyk-Jackson, a member for 27 years, of the Ukrainian Orthodox Cathedral, Assumption of the Blessed Virgin and the Lesia Ukrainka branch of the Ukrainian Women's Association in Ottawa where she was president for 6 years. has been honored by her professional association of clinical Social Work, the Canadian Association of Social Work Administrators in Health.

In the fall of 1998 she received an award in recognition of outstanding contribution to Social Work Administration in Health Care, at their annual conference held in Toronto. Zora worked as a Social Worker for the Royal Ottawa Rehabilitation Centre for 26 years retiring as Director of Social Work, a position she held since 1981. While caring for people with physical disabilities (strokes, arthritis, multiple sclerosis, cystic fibrosis, Lou Gehrig's disease etc.) she has also served for 14 years as a volunteer with the Ontario March of Dimes, has served as chairperson with Eastern Ontario's Advisory Council and is on the provincial Board of the March of Dimes, an organization that assists people with physical disabilities with aids and devices, training, placement and housing and attendant care.

As adjunct professor of Medicine at the University of Ottawa, she taught medical students and Social Work students at Carleton University. She presented papers at International Rehabilitation Conferences in Lisbon Portugal, Atlanta Georgia, and Auckland New Zealand; in 1995 she was invited by the Canadian Society for International Health where she worked with Ukrainian health personnel in Kyiv and Odessa.

Zora had always taken an active role with her church choir, in parish and Ukrainian activities,. enjoys private practice, consulting and speaking engagements. In January she was asked to apply for a newly-created position within the recently merged Children's Hospital in Toronto, Hugh Macmillan and Bloorview, now named Bloorview Macmillan Centre. Her job, assessing medically complex files of children with physical and developmental delay, assisting parents with the acceptance of these problems and finding alternate treatment facilities if they cannot be treated at Bloorview Macmillan Centre, is a challenging position. Zora is the daughter of Lily and Bill Lucyk, Radisson, Sask. but she was raised in Redfield and Hafford Sask. She has two children, Robert in Calgary and Larissa in Vancouver.

The Beheading of St. John the Baptist

In order to properly commemorate the martyrological death of John the Baptist, the Orthodox Church celebrates annually the Feast of the Beheading of St. John the Baptist on September 11.

According to the Gospel of St. Mark (6 :14-28),

". . . And King Herod heard of him; (for his name was spread abroad) and he said, that John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him. Others said, that he is Elias, and others said that he is a prophet or as one of the prophets.

But when Herod heard thereof, he said: it is John whom I beheaded: he is risen from the dead.

For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodiada's sake, his brother Philip's wife; for he had married her.

For John had said unto Herod; it is not lawful for thee to have thy brother's wife.

Therefore Herodiada had a quarrel against him, and would have killed him; but she could not; for Herod feared John, knowing that he was a just man and holy, and observed him; and when he heard him, he did many things and heard him gladly.

And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee.

And when the daughter of Herodiada came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, ask of me whatsoever thou wilt, and I will give it thee.

And he swore unto her, whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

And she went forth, and said unto her mother, what shall I ask? And she said, the head of John the Baptist.

And she came in straight way with haste unto the king, and asked saying, I will that thou give me by and by in a charger the head of John the Baptist.

And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

And immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison. . ."

This sad feast day has been designated a day of fasting. St. John the Baptist, through his preaching, initiated the spiritual reawakening of those who heard him, preparing them for the teachings of Jesus, for a return to love and goodwill among men.

After John's death, many of his followers became disciples of Jesus Christ.

From Feast Days of the Orthodox Church, Very Rev. Dr. Ivan Stus, Published by the UWAC, Natalia Kobrynska Foundation, Edmonton, 1983. Translated by Leona Faryna-Bridges.

Усічення голови Івана Хрестителя

Щоб належно шанувати пам'ять мученицької смерти Івана Хрестителя, Православна Церква встановила Свято, яке святкується 11-го вересня кожного року. Це свято Усічення Голови Св. Івана Хрестителя.

Св. Євангелист Марк (6:1-37) у Св. Письмі розповідає про це так:

„...І почув про Ісуса цар Ірод, -- бо ім'я його стало загально відоме, -- і сказав, що то Іван Хреститель із мертвих воскрес, і тому творяться чуда від нього. Інші впевняли, що Ілля він, а знов інші казали, що пророк, або як один з пророків.

А Ірод, почувши, сказав: „Іван, якому я голову стяв був, -- оце він воскрес!"

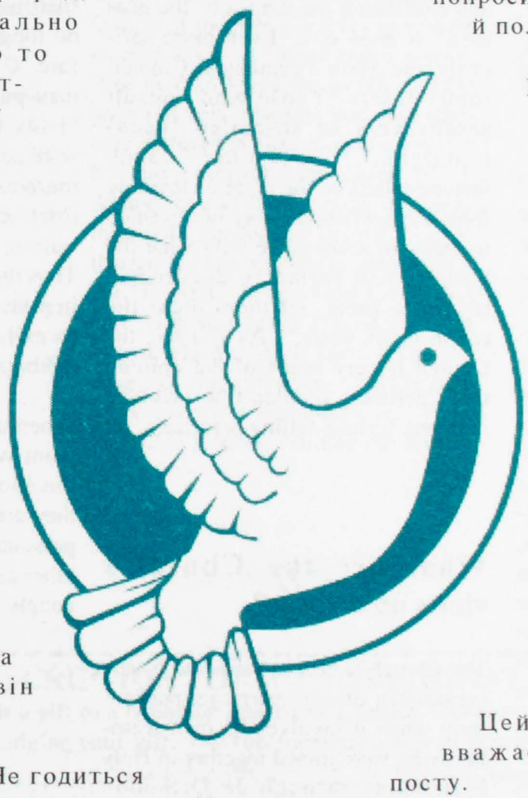
То й бо Ірод, пославши, схопив був Івана, і в в'язниці закув його, через Іродіяду, дружину брата свого Пилипа, бо він одружився був з нею.

Бо Іван казав Іродові: „Не годиться тобі мати за дружину жінку брата свого!"

А Іродіяда лютилася на нього. І хотіла йому смерть заподіяти, та не могла.

Бо Ірод боявся Івана, знавши, що він муж праведний і святий, і беріг його. І, слухаючи його, він дуже бентежився, але слухав його залюбки.

Та настав час догідний, коли в день народження Ірод справляв був бенкет вельможам своїм, і тисячникам, і галилейській старшині, і коли прийшла дочка тієї Іродіяди, і танцювала, і сподобалася Іродові та присутнім з ним при столі, тоді цар промовив до дівчини: „Проси в мене, чого хочеш, -- і дам я тобі!"



І поклявся він їй: „Чого тільки в мене попросиш, то дам я тобі, -- хоч би й половину царства мого!"

Вона ж вийшла, і спиталася матері своєї: „Чого маю просити?" А та відказала: „Голови Івана Хрестителя!"

І засмутився цар, але через клятву та й ізза тих, що з ним були при столі, не хотів відмовити їй.

І цар зараз послав воїна, і звелів принести Іванову голову.

І пішов він, і стяв у в'язниці Івана, і приніс його голову на полумиску."

Цей сумний святковий день вважається Церквою за день посту.

Іван Хреститель своєю проподіддю допомагав справі духовного вiродження серед тих, що слухали голосу його, і таким чином він багатьох підготовляв до проповіді Христа Спасителя, до проповіді любови й доброзичливости серед людей.

По смерти Івана Хрестителя багато учнів його стали учнями Христа Спасителя.

SPIRITUALITY

More answers to the common questions of many of our Orthodox faithful can be found in The Orthodox Church: 455 Questions and Answers, Stanley S. Harakas, Light & Life Publishing Company, 1987, from which these passages are exerpted.

Does our Church believe in fortune tellers?

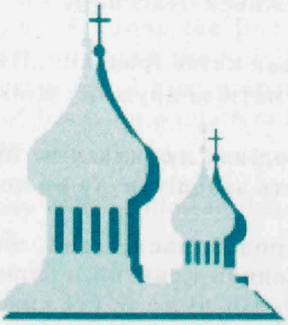
Foretelling the future has been part of the tradition of our culture since ancient Greek times. Often the entrails of birds or animals would be examined for indications of what would happen in the future. A presupposition of this kind of activity is the belief in fate — that is, that the future course of a person's life is totally pre-diagrammed by blind forces, and therefore predictable. In our day, it takes the form of astrological horoscopes, dream interpretations, "reading the coffee grinds," palm reading and the like. Whatever the form, because on the one hand human freedom, choice, self-determination are made meaningless, and on the other because God's care and providence are replaced by ideas of blind deterministic forces, the Bible and the Church have opposed fortune telling: "(Do not) employ augeries (foretelling from omens) nor divine by inspection of birds" (Leviticus 19:26) - (Septuagint). "Do not turn to mediums and wizards; do not seek them out to be defiled by them" (Leviticus 19:31). "And hearken ye not to your false prophets, nor to them that divine to you, nor to them that foretell events by dreams to you, nor to your auguries...." (Jeremiah 34:9) (Septuagint), or 27:9 (in the Hebrew Text). In addition, there are many canons which prohibit the same thing. For example, St. Basil "canonizes" (that is, prohibits from receiving Holy Communion for a period of time) "those resorting to divination and continuing the usages of the heathen" (Canon 63). Even more seriously, the Sixth Ecumenical Council (680) orders "Those who consult soothsayers or so-called 'hecatontarchs' or other such fortune-tellers in the hope of learning from them whatever may be revealed to them, in accordance with what the Fathers had formerly decided in regard to them, let them incur the canon of six years." As you see, the Church is very much of the opinion that Christians shouldn't be involved with any fortune-telling practices.

What are the Church's views on divorce?

The Church is deeply saddened by the breakdown of any marriage, particularly when it involves its own members who were joined together in Holy Matrimony through an Orthodox sacrament. Jesus supplied us with the basic Christian attitude to the question of divorce. "It was also said (in the Old Testament) 'Whoever divorces his wife, let him give her a certificate of divorce.' But I say to you that everyone who divorces his wife, except on the ground of unchastity (adultery, literally) makes her an adultress; and whoever marries a divorced woman commits adultery" (Matthew 5:31). The basis of this teaching is found in Jesus' very high appreciation for marriage. He said: "Have you not read that he who made them from the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." So they are no longer two but one. What therefore, God has joined together let no man put asunder" (Matthew 19:4-6). "I say to you whoever divorces his wife, except on unfaithfulness and marries another, commits adultery (Matthew 19:9).

Thus the Church is opposed to divorce in principle and sees it as a failure and an evil. However, as you note, Jesus did not prohibit all divorces.

When a marriage breaks down to the point where the relationship between the spouses has deteriorated so that they are no longer spiritually, morally, personally and bodily bound to each other as one flesh, the Church sees the couple as dead to each other and the



marriage in substance as not existing. In the year 541 a law was passed by the state (Novel 117) and was later made a ruling of both the Church and the state which recognized several reasons for divorce, all of which presupposed the breakdown of the unity of the couple, corresponding to physical death and adultery. These reasons have since been expanded somewhat, but it is always a sad and sorrowful thing for the Church to acknowledge the end of a marriage. It is an occasion for repentance and the seeking of forgiveness from God on the part of those involved, as well.

But for the sake of Christian mercy and compassion and because of her understanding of our human frailty, the Church does grant divorces, and in many cases the right to remarry. In general, the Church seeks to avoid divorces and works hard through her teachings, preaching, counseling, prayers, and pastoral concern to reconcile those spouses who are having difficulties in their marriage.

What is love? Why do you love someone?

Yours is at once a difficult and easy question. It is difficult because the Christian understanding of love can never be adequately put into words or defined. It is easy to answer because the Bible tells us very clearly that "God is love." We learn what love is by seeing how God has acted and does act toward us. We know what love means in our experience of God. In it we are made aware of the "agape" of God as it touches our lives to restore us and save us. Read these words: "For God so loved the world, that He gave His only-begotten Son, that whoever believes in Him should not perish but have eternal life'' (John 3:16). Agape-love is God, acting in a way that looks out for our benefit — even though He has nothing to gain from it for Himself. When God the Father sent His Son Jesus Christ into the world, He did it all for us, for our sake, for our salvation. This is how we know what agape-love is. Thus, the Bible teaches, "In this the love of God was made manifest among us, that God sent His only Son into the world, so that we might live through Him." The following verses answer your second question — "In this is love, not that we loved God, but that He loved us.... Beloved, if God so loved us, we also ought to love one another" (John 4:9 - 11).

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Life and Culture
Життя і Культура

THE ATTITUDE OF THE UKRAINIAN ORTHODOX CHURCH TOWARDS WOMEN

by Dr. Vivian Olender

Part I

The Historical Background of the Ukrainian Orthodox Tradition

The attitude of the Ukrainian Orthodox Church towards women was influenced by the positive role and image of women in the eastern Slavic pagan tradition. In the pantheon of east Slavic deities, the Mother Earth goddess played an important role and there is also evidence of a matriarchal society. This contrasts sharply with Greek pagan society which suffered from dualism and saw women as inferior.

At the beginning of church history in Ukraine we are confronted with the strong image of **St. Olha**. The Primary Chronicle describes St. Olha as "wiser than all men". After the death of her husband, Prince Ihor, in 945, she served as regent for her son Prince Sviatoslav and thus was ruler of Kievan Rus'.

In 955 she was baptized into the Christian faith in the Eastern rite. She was instructed by the Patriarch of Constantinople in church doctrine and prayer and "like a sponge absorbing water, she eagerly drank in his teachings". St. Olha was an example and inspiration to her people, not only in the secular realm, but also in Christian character. She was their political and also their religious leader. After her death, her people took comfort in the fact that she continued to pray on their behalf:

"Olha was the precursor of the Christian land, even as the dayspring precedes the sun and as the dawn precedes the day. For she shone like the moon by night and she was radiant among the infidels, like a pearl in the mire, since the people were soiled, and not yet purified of their sin by holy Baptism. But she herself was cleansed of this sacred purification."

St. Olha is honoured by the whole Orthodox Church, not just the Ukrainian Church, as "Equal to the Apostles". She was given this title because, like the apostles, she was a "pure guardian of the law and teacher of the Christian faith" to Kievan Rus'. Like the Apostle Paul she was "lifted up....on the wings of the knowledge of God...higher than the visible world". She was "as strong as a lioness" and her glorious memory will always shine forth in the land of Ukraine.

A special service, a canon to St. Olha, was composed to be celebrated yearly on the anniversary of her death July 24th. The service continually praises her as, "wise in the knowledge of God" and outlines the glorious exploits of her life. Thus, St. Olha set an example for Ukrainian Orthodox women as a strong, active person both in wordily affairs and in religious endeavours.

The grandson of St. Olha, **St. Volodymyr**, officially introduced Christianity as the state religion in 988. The Ukrainian Orthodox Church, under the jurisdiction of the Patriarch of Constantinople, inherited the rites and sacraments of the Greek Orthodox Church. We read in Gal. 3,28..."there are no more distinctions between male and female, but all are one in Christ".

This means that the Kingdom of God is open to all. Both women and men are baptised, chrismated and partake of Holy Communion. These three sacraments make women and men members of the holy Orthodox Church and also members of the Royal Priesthood of Believers. Both women and men are concelebrants of the Divine Liturgy, for a liturgy cannot be celebrated by a priest alone.

By tradition, women in Ukraine stand and pray on the left-hand side of the Church and men on the right-hand side. One of the benefits of this custom is that it emphasizes the symbol of the church as the family of God. Rather than worshipping as a biological group we worship as members of the family of God and have a sense of the ties that bind us in Christ.

In Ukraine it was common for both women and men to chant the services. Paul of Aleppo, who visited Kozak Ukraine in the 17th century, noted the participation of the women: "We observed an excellent custom through-

out all these regions of the Kozaks. All except a very few of them know the prayers by heart, and the order of the service, and the chanting, even to the greater part of the women and girls. Besides this, the priests instruct even the orphan children".

All forms of lay services, in theory are open to women. Female saints, both married and unmarried, are equal in dignity to male saints and are worthy of the same veneration. Of the female saints canonized by the Eastern Slavic Churches, most were married. **St. Paraskeva Piatnitsa** is the most popular of the female saints inherited from the Greeks. Many churches in Ukraine were named in her honour. She was venerated by women as the patron of "women's work" and by men as the patron of trade and commerce. **St. Barbara, St. Catherine** and **St. Anastasia** were also popular. There were also many churches in Ukraine named after **St. Sophia**, the personification of Divine Wisdom.

Part II

Female Saints

In the Office of Oblation, or Proskomidiya, in preparation for the celebration of the Divine Liturgy, the Eastern Slavic Churches added female saints to the commemoration of the saints. When preparing the fourth particle of the holy bread the Slavic texts add to the list of male martyrs commemorated: "Thekla, Barbara, Kyriaka, Euphemia, Paraskevia, Katherina; and all other holy martyred women."

In addition to the devout and God-bearing fathers commemorated, the Slavic texts for the fifth particle have "our devout mothers in God, Pelegia, Theodosia, Anastasia, Eupraxia, Fevronia, Theodulia, Euphrosinia, Mary of Egypt: and all our holy and devout mothers." This addition of the names of the female saints who actively served Christ and His Church is an important break with Greek tradition and helped to reinforce the role of women in the Ukrainian Orthodox Church.

Ukraine also inherited, from the Greek Orthodox Church, rules of "ritual uncleanness" and ritual purification for both women and men based on laws from the Old Testament. However, over the passage of time, the rules for men fell into disuse while those for women remained.

It is interesting to note that men, who made the rules and enforced them, allowed this to happen. These rules, if misunderstood, can be interpreted as degrading to women.

The liturgical rite of the churching of women forty days after the birth of a child has remained in practice to this day as a reminder that the Theotokos also participated in this ceremony. However, the ceremony does not imply that the birth is a sin in itself or that a child is the result of a sinful act.

During menstruation women were also barred from communion, from kissing the cross or icons, and even from the church building itself.

During the service of the churching of babies, a male child is taken into the sanctuary by the priest while a baby girl is only taken in front of the Royal Doors. Women in Ukraine were not permitted to enter the sanctuary behind the iconostasis, while men were allowed access.

In the early church, canons were passed forbidding both males and females, as lay persons, from entering the sanctuary. As time passed, the rules concerning laymen were increasingly ignored. In strict liturgical practice only those blessed to be in the sanctuary (such as clergy, acolytes or servers) were permitted access, in order to prevent needless disturbances and to preserve order during the celebration of the liturgy. Thus, in the early days of the church, ordained deaconesses were, of course, admitted to the sanctuary.

The State of Marriage

The Orthodox Church holds both marriage and monasticism to be honoured states. The purpose of marriage is to continue the creative work of God, have children, and to promote holiness. In the Slavic tradition, marriage plays a dramatic role as a union that helps two people to work out their own salvation.

"Man and wife, become one flesh, entrust to one another responsibility for each other's salvation. They become each other's spiritual guide (starers), loving not only the earthly but also the divine image of their companion.... In a true marriage the couple is called to seek perfection. But they can never achieve this if they do not call Christ the Saviour into their marriage, if they do not see their path in the light of the Gospel. In this way, Christian marriage becomes a sacrament — a personal encounter with

Christ, the Church in miniature (malaya tserkva) and the image of the Holy Trinity."

Thus, marriage is not a contract between two individuals but a sacred creative act involving woman, man and God. The priest, as the minister of the sacrament, confers the Church's blessing symbolized by the wedding crowns. Unfortunately for Ukrainians, the Trebnyk of Metropolitan Petro Mohyla (1646) distorted the beautiful imagery of the marriage service and destroyed its inner harmony by the addition of vows similar to those used in the Roman Catholic Church. In the woman's vow is a promise to obey her husband. When the Ukrainian Church came under the jurisdiction of Moscow the vows were deleted from the service. For the Orthodox, the sacrament of marriage offers a gift of grace to which one may inadequately respond. Thus, a marriage can fail and divorce is permitted.

Since the Orthodox Church has never taught that marriage and sex is only for the sake of children, birth control is permitted. No canon law has ever been issued by the Orthodox Church against the use of birth control. Diverse primitive methods of birth control were practised during the pagan era and known in the early years of Christianity. Withdrawal, mentioned even in the Bible (genesis 38, 8-19), was the most common method of birth control used for centuries, especially in peasant societies. From the days of early church to the present, the Orthodox Church has been consistent in condemning the practice of abortion, except to save the life of the mother.

Monasticism

While deaconesses existed in the Orthodox Church, there have never been female priests. The Orthodox Church has continued the early church practice of ordaining married priests, and unlike the Roman Catholic Church, has never placed celibacy above marriage.

The Eastern Slavic Church, at the Synod of Volodymyr in 1274, forbade the ordination of celibate priests.

In the Ukrainian tradition, married priests served in parishes and hieromonks (monks who are priests) served in monasteries. The wife of a priest is called *"Matushka"* in Eastern Ukraine and *"Panimatka"* in Western Ukraine. Both titles mean "little mother". Just as a priest is addressed as "Father" and is considered to be a father to his spiritual children in the parish, the family of God, so the wife of a priest also has her role and is a source of spiritual and practical advice.

Monasticism is also accorded its due honour in the Ukrainian Orthodox tradition. Both female and male monastics devote themselves to the work of prayer. This is truly a difficult task — to spend hours in prayer for people who cannot pray because of physical or mental illness, or will not pray because of hardness of heart and anger against God, or even disbelief in God.

All Ukrainian monasteries are cenobitic; the sisters live in a community together and share all things in common under a **hegumena**. In Ukraine, in addition to monastics who came in their youth, there was a tradition for a husband and wife to agree to separate and enter monasteries after their children were grown, and thus devote the rest of their lives to prayer. One example is Metropolitan Iov Boretsky of Kyiv (1620-1631) and his wife, who became the hegumena of the Bohoslovsky Monastery in Kyiv.

Scholars know little about the women's monasteries before the 16th century. The 16th and 17th centuries were the golden age of women's monasticism. During the kozak era women's monasteries became centres of learning and culture. Paul of Aleppo visited the Monastery of the Ascension in Kyiv in the 17th century and praised the high educational level of the sisters:

"...their singing and chanting was with a sweet voice and tune, which touched the heart and drew tears from the eyes... In reading and writing they were all well instructed, acquainted with the sciences and belles lettres... One of them read the Epistle very clearly and distinctly...".

While the contribution of Ukrainian monks to the educational and cultural life of Muscovy has been well researched, the contribution of female monastics is rarely mentioned. Paul of Aleppo wrote that a new monastery of St. Saba was built outside Moscow for 300 "Kozak" sisters who impressed all visitors with their chanting. The Russian sisters of the Novodivichy Monastery in Moscow were removed to make room for Ukrainian and Byelorussian sisters who introduced "...most delicious Lent dishes of fried and stewed, etc., and various kinds of beverage unknown to the Muscovites".

Український Музей Канади СУК
Ukrainian Museum of Canada UMC

THE SPIRIT OF THE TIMES:

Women's Voices in Ukrainian Literature

An Exhibition and Workshop

Exhibit: October 3 - 31, 1999

Workshop: October 23, 1999 9:00 a.m. to 4:00 p.m.

Would you like to learn more about Ukrainian women writers? The Ukrainian Museum of Canada is having a Ukrainian women writers exhibit from October 3, 1999 to October 31, 1999. This is being held during Saskatoon Women's History Month in October, 1999. There will also be a one day workshop which will be held on October 23, 1999 from 9:00 a.m. to 4:00 p.m..

This exhibit and workshop will help to increase the knowledge and understanding of the traditions, role and contributions of Ukrainian women writers to the art of Ukrainian literature. The exhibit includes major figures such as Lesia Ukrainka and Nataliya Kobrynska as well as lesser known writers.

"The Ukrainian woman has never taken shelter when her country has been in need. She has always devoted her efforts and sacrificed all she possessed, including her life, for the highest ideal of her people — the freedom and independence of Ukraine to maintain and advance the Ukrainian culture. "

The work of keeping the cultural identity, took the form of many roles: poet, women's activist, teacher, publisher, leader, and often, mother. These women overcame many obstacles, and endured great hardship in their endeavors, and for this, we celebrate them.

For further information contact:
Ukrainian Museum of Canada
306-244-3800

Sonja Bejzyk, National President UWAC
Соня Бейзик, Крайова Голова СУК

В днях від 19-го до 22-го серпня відбувся успішний 51-ий з'їзд Союзу Українців Самостійників. Було присутньо разом на зїзді 265 делегатів - 93 СУМК, 67 ТУС і 105 СУК. Висловлюю щиру подяку відділам котрі були зарепрезантовані на з їзді. В наступних числах журналу будуть надруковані резолюції, звіт сесії Союзу Українок і ліста нашої нової управи.

Many thanks to:
- Mr. A. Patryliuk, chair of the CYC Convention Committee for a well organized and successful convention
- Sonia Bremner, UWAC Saskatchewan Provincial President for all the tireless hours spent preparing for the convention
- All the members of the Daughters of Ukraine Branch, UWAC in Regina under the capable leadership of Gwen Warnyca. All the efforts put forth in decorating, organizing and hosting is greatly appreciated.

Подаємо лісту пожертв на наш Організаційний Фонд. Також пожертви на журнал Промінь і на Український Музей Канадаи, СУК від 10-го травня 1999 до 1-го серпня 1999. Щира подяка всім.

WILLIAM KURELEK PROJECT

The national executive had prints made of two of the Kurelek paintings, which are part of the UWAC collection and presently housed at the UMC UWAC in Saskatoon. These paintings were commissioned by the National UWAC Executive in 1965 to commemmorate Canada's Centennial in 1967. The two paintings selected for this project are 1) The Ukrainian Canadian Farm Picnic {this month's Promin cover} and 2) The Second House {this month's back cover}. These limited edition prints are available from the National Office {address on inside cover of Promin} at a cost of $100.00 each, which includes tax, postage and handling charges. We only have two hundred prints of each painting reproduced and because of reproduction restrictions no more can be made at a later date. We sold quite a number of these at the national convention and urge you to place your order now so that you will not be disappointed.

UKRAINIAN CANADIAN FARM PICNIC
(22 inches by 22 inches)

From Olga Hamara's reminiscence of a picnic in Deer Creek, Saskatchewan, Kurelek was inspired to paint "The Ukrainian Canandian Farm Picnic". The picnic was held in the afternoon following the church service. Parishioners and guests sat on benches arranged around a platform for dancing. While everyone visited with each other, the priest and his suitably-hatted wife chatted with the local teacher and his family. Young people danced to a lively orchestra comprised of an accordion, tsymbaly, violoin and drums. Children took part in races while others visited the concession to buy a light lunch or a treat. The festivities were being viewed from a high perch in a tree in the foreground - probably Kurelek depicting himself as a young lad.

THE SECOND HOUSE
(27 inches by 16 inches)

This is a more sophisticated, more developed dwelling than the first sod house, which is now used as a root cellar. Women are shown digging up potatoes, and with the help of young family members are putting them into sacks to be stored in the root cellar. Other family members are picking berries from bushes along side the garden fence, and men are busy stacking hay. A butter churn in the door way, bee hives, a clay outdoor oven and numbers of farm animals wandering about the yard show evidence of at least a minor achievement for their farming efforts. In the distance, Kurelek has depicted an Indian encampment, evocative of the life that the Ukrainian immigrants shared with the native Indian in the New World.

Organizational Fund

Branches

Lesia Ukrainka, Windsor ON - $100.00
Olha Basarab, Calgary AB - $75.00
Daughters of Ukraine, Montreal PQ - $100.00
Lesia Ukrainka, Hamilton ON - $100.00
Sofia Rusova, Etobicoke ON - $100.00
Lesia Ukrainka, St. Elias Parish, Edmonton AB - $100.00
Kniahyna Olha - Toronto ON - $100.00
Olena Pchilka - Yorkton SK - $200.00
Lesia Ukrainka - St. Catharines ON - $50.00
Lesia Ukrainka - Winnipeg MB - $100.00
Lesia Ukrainka - Vancouver BC - $300.00
Total - $1325,00

Member Donations

Marusia Wenger, Montreal PQ - $50.00
Natalka Kit, Edmonton AB - $200.00
Orysia Sushko, Hamilton ON - $50.00
Ollia Sametz, Ottawa ON - $50.00
Nadeya Bodnar, Edmonton AB - $25.00
Total - $375.00

Grand total - $1700.00

Any branch or individual member who would like to contribute to the organization fund of UWAC may do so and these will be published later.

Donations from the Anketas, May 10, 1999 to August 1, 1999:

	Promin	Museum
Olha Kobylanska, Chilliwack BC	$50.00	-
Olha Kobylanska, Smoky Lake	$100.00	-
Kniahynia Olha, Cudworth SK	$25.00	$25.00
St. Anna's, Fort Frances ON	$100.00	$100.00
Lesia Ukrainka, Hamilton ON	$100.00	$300.00
Kniahynia Olha, Grimsby ON	-	$100.00
Kniahynia Olha, Toronto ON	-	$100.00
Daughters of Ukraine, Montreal	$100.00	$100.00
Lesia Ukrainka, Vancouver BC	$450.00	$450.00
Daught of Ukraine, Thompson MB	$80.00	-
Total	**$1005.00**	**$1175.00**

Donations to PROMIN received during the National Convention:

UWAC, Brandon MB - $100.00
Sylvia Stasiuk, Vancouver BC - $60.00
Claire Lauro, Edmonton AB - $30.00

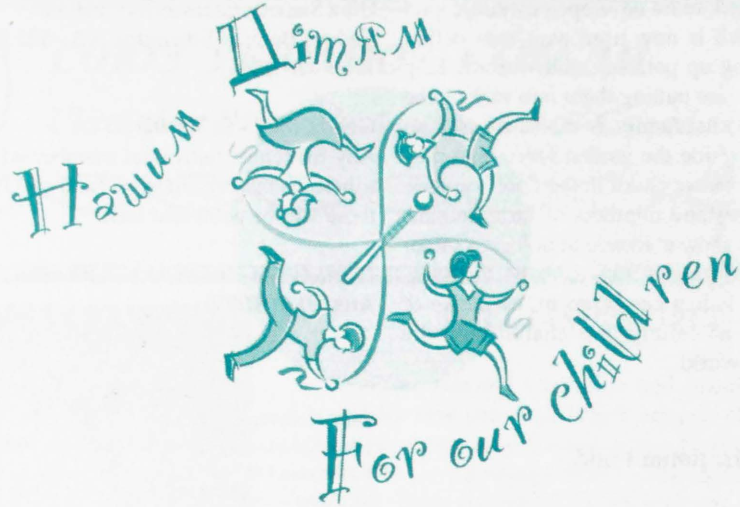
Sonja Bejzyk, National President

REMINDER!

Please submit your Christmas Greetings to PROMIN by November 1, 1999 to ensure that they are included in our Christmas January 2000 issue. Full page - $100; Half page - $60; Quarter page - $35. Thank you!

ПРИГАДКА!

Прошу прислати нам Різдв'яні побажання не пізніше як до 1-го листопада 1999 р. щоб забезпечити їх поміщення в числі за січень 2000 р. Ціла сторінка - $100; Пів сторінки - $60; Чверть сторінки - $35. Дякую!



ШКОЛЯРІ

Гей, до школи, милі друзі,
Поспішаймо пильно враз,
Бо багато в школі скарбів,
Вже віддавна жде на нас.

Там учитель щирим словом
Привітає школярів,
Із любов'ю він працює,
Щоб з нас кожний щось умів.

ПІДЕМО В ЛІС ПО ЯГОДИ

добр. Анастасія Міненко

Цікаво було прочитати в „Промені" за минулий місяць, допис „Ягоди не втім кінці". Це пригадалося мені, як бувши дитиною, в Україні, я мала нагоду піти в ліс по ягоди (суниці). Тоді мені було сім років. Тільки згадка, що підемо в ліс було чаруюче і цікаве! Але . . . На жаль це не було таке чаруюче!

З нашого кутка зібрався гарний гурт дівчат, від 7 до 14 років піти до лісу. Ліс був мішаний, старезні - розлогі дуби, стрункі білі березі та ялини. Крім того, різного роду кущі, а особливо пригадую кущі ліщини. Аж ось і поляна. Дівчата кажуть, часом тут є багато ягід. Бігаємо, розглядаємося. Всі є в гарному настрої, жартують, а дехто вже й пісеньку мугиче. Одна кричить, ось тут є багато ягід! Біжимо в той бік.

І так би збирали ми ягоди, якби ні з того ні з цього звіявся великий вітер і найшла чорна хмара. Люба, найстарша з нас кричить: дівчата в кущі, ховайся. Не встигла вона це сказати, як заблискало, загриміло і почав падати великий дощ. Сидимо ми під кущами, як ті зайченята, а зі страху аж здригаємося, а декотра вже почала плакати. Люба не витримала і крикнула, тікаймо з лісу. Біжимо. Доріжка вузенька, з кущів хлюпають на нас краплі дощу, мокро і неприємно. Не всі могли ж швидко бігти, втікати з лісу. Мала семилітна дівчина не встигає, відстає від гурту. Розплакалася. За слізьми й доріжки не видно. А дівчата побігли далі, ніхто й неоглянувся за малою. Далі гримить і блискає і неперестає дощ. Мала присіла під якимсь кущем і голосно плаче. Нарешті все затихло, дощ перестав і показалося яскраве сонечко. Дівча встало і думає, а куди ж іти, щоб вийти на шлях що веде до села? Іде доріжкою плачучи, аж чує рух. Що це? Заєць перебіг? А може ведмідь? Та ні, ніхто ніколи незгадував, що в нас у лісі є ведмеді! Це мабуть якась гілка тріснула. І ще раз щось затріщало, дівча вже добре злякалося і почало бігти. Бігла , впала і розплакалась. Уже не плакала, а таки добре ревла! Присіла. Розглядається. І що за диво, на білій березі високо, високо майже на самім вершку сидить чоловік і прибиває до берези відро. І з гори до мене: А ти, що тут робиш мала? В лісі в таку негоду? Я, як могла, розповіла йому про все і питаюся, щоб сказав, як мені вийти з лісу на шлях, що веде в моє село. Він послухав похитав головою і незлазячи з дерева, рукою вказав куди йти.

Іде дівча. Тяжко іти, змучена, мокра від дощу, перелякана. Знову сльози! Не видно того шляху. А може треба скорше іти! Підбігаю. І яка ж то радість опанувала малу коли вийшла на шлях. Чоловік сказав повернути вправо, права рука, значить сюди. Бачу хтось біжить напроти. Приглядаюся, а то моя мати. Яка радість!

Мати, коли довідалася, що дівчата покинули мене в лісі, сказала до них відповідне слово і побігла мене шукати. Була щаслива, що я вийшла з лісу, нічим непошкоджена, а тільки очі були запухлі від плачу, сказала, це вперше і останнє, що я позволю тобі іти до лісу з таким гуртом. На них не можна покластися. Ніби ж 14 років, велика дівчина, але невідповідальна. Обіцяла доглянути, а недотримала слова. Добре, що ти знайшла дорогу. Тут я розказала пригоду з чоловіком на березі. Мати тільки сказала, що ж то за добра людина! Шкода, що не можу йому висловити свою подяку, бо не знаю хто він є. А я, в своїй душі, йому дякувала сто разів по сто.

А де ж ягоди? З переляку, дівча згубило збанок з ягодами! Може хтось його знайшов і скористався!

Дівча виросло. Побачила вона багато світу, чула багато разів грім і страшні блискавки, але те, що пережила тоді в лісі, як ходила по ягоди, вічно є в пам'яті!

Kazka Productions

Author - Lena Hryhor Gulutson Artist - Larisa Semballuk Cheladyn Musician - Gene Zwozdesky

The Mosquito's Wedding

Ой що ж то за шум

A comical spoof of a Mosquito's Wedding. Translated from a traditional Ukrainian Folk Song. Set to lively dance.

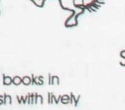
Snow Folk Song

Снігова пісня

In this song the children make a Snow Grandma and Snow Grandpa. Under a magic spell these snow folks come to life and dance a "hopak" together with all the animals of the forest.

Sing-A-Long Treasures

Співучі Скарби



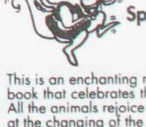
A collection of songs and rhymes for children of all ages, covering all seasons and main holidays.

The Enchanted Christmas Tree

Зачарована Ялинка

Imagine a Christmas Tree that magically comes to life on Christmas Eve as Ivas' and his family are enjoying "Sviata Vecheria", the traditional Ukrainian Christmas Eve dinner. This delightful musical story relates the many traditions surrounding Ukrainian Christmas.

"Vesnivka" Spring Serenade



Веснівка

This is an enchanting read-and-sing-along book that celebrates the return of spring. All the animals rejoice in dance and song at the changing of the season. It culminates in the making of an Easter Egg.

Colourful children's books in Ukrainian and English with lively music and printed verse.

Each book with cassette $12.95, includes GST

We pay shipping!!

Send cheque or money order to:

KAZKA PRODUCTIONS LIMITED

11524 - 78 Avenue • Edmonton, Alberta
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e-mail: cheladyn@freenet.edmonton.ab.ca

Convener's Corner

AGEING

Seniors are increasing life expectancy. Most 65 year olds have another two decades of life or more ahead of them.

Scientific knowledge has improved the health of seniors. They had educated us about less smoking, better diet, weight loss, better control of blood pressure, increased consumption of aspiring to reduce heart attacks or strokes, and to take medication when necessary.

Seniors have a greater physical and mental ability than mid-life adults do, some function as well as younger counterparts.

Exercise and meditation improves ones muscle strength and flexibility. Memory power stays strong if we use it.

Wisdom and age. Wisdom includes modesty, kindness, disposition, self-control, learning from life's experiences. Meet new challenges, learn another language, new technology - computers and relaxation.

Value your experience. Depression is self-inflicted. Ageism is in your control. Do everything you can to bolster your capacities. There is a difference between being lonely and being alone. Connect with family and friends who care about you. Find enjoyable outlets. Begin early by re-weaving a social network. Learn independence. Maintain a feeling of positive well-being. Take a holiday. This will enhance your well-being.

Correct physical weakness. Get hearing aids, cataract surgery. New man-made joint aids, wheel chairs, electric scooters - be as independent as possible.

Follow these guidelines seriously and it will enhance your ageing.

Marie Rusnak
National Consumer's Affairs Convener

Continued in from page 6

Людяність учителя (саме людяність, а не лібералізм і поблажливість) - шлях не тількьи до серця, а й до розуму дитини.

Учитель ніколи не повинен забувати про морально - психологічний аспект оцінювання знань учнів. Несправедливо оцінювати тільки кінцевий результат навчання-знання, ігноруючи ступінь старанности, ретельности учня.

Не можна перетвоювати оцінку на загрозу, залякування, але не можна й робити з неї „цукерку". Оцінка повинна окрилювати дитину, бути, як правило, позитивним стимулом навчання і ніколи - засобом покарання.

Сьогоднішні обставини вимагають від учителя солідного, емоційного навчання і праці, що і є однією з найважливіших передумов виховання наших дітей. Якщо ж учитель не має усіх цих прикмет, то треба працювати над собою і при бажанні можна їх у собі виробити, і стати в ряди добрих учителів.

Таким чином виховуючи дітей, виховується майбутність нашої української нації, а цим самим і майбуність країни, в якій ми живемо.

ПРИКМЕТИ ДОБРОГО УЧИТЕЛЯ

1. Чесність. Слово й діло не розбігаються. Справедливість.

2. Любов до учнів і зрозуміння їх.

3. Витривалість, терпеливість, вирозуміння, чутливість.

4. Лагідність, погідність, але рішучість, усмішка, гумор.

5. Талант, ентузіязм, задоволення з навчання.

6. Охота бути творчим, винахідливим, допитливим.

7. Любов до предмету, знання і вдосконалювання його.

8. Зорганізованість, точність, чепурність.

Громадська Хроніка
Community Events

БУКОВИНСЬКИЙ ВЕЧІР ВАНКУВЕР, Б.К.

Черемошу, Черемошу
чиста Твоя вода
Дівчинонько з Верховини
Яка Твоя врода

Як багато ми чули нераз про Зелену Буковину, цю чарівну частину нашої української землі, про ці верхи гір, покритих високими смереками та про зелені доли - полонини. Там бистра вода Черемоша відзеркалює блакить неба.

Думка та ідея ця зродилася, щоби обзнайомити нас тут в Канаді з культурою й звичаями наших буковинських предків, в пані Оксани Сацевич голови місцевого відділу С.У.К. Багато зусиль та старань вона доклала в цей новий проєкт. Були деякі перешкоди та сумніви, чи це вдасться. Але діло увінчалося надзвичайно великим успіхом.

В суботу 15-го травня 1999 р. вже о 6-тій годині вечора заля при Катедрі Пресв. Тройці у Ванкувирі почала заповнюватись гістьми, які приїхали з сусідніх парафій укр. Православної Церкви та інших частин міста. Входячи до залі присутніх вітали господар і господиня зі сіллю і калачем нашим давнім звичаєм. Це був пан Роман Бобровник і пані Марія Руснак одягнені в буковинські народні строї. Юрій Свереда вигравав на цим-балах старі буковинські мелодії.

Господарі вітаючи гостей просили їх оглянути музейні експонати. З лівої сторони сцени стоячи два манекини, в буковинських народніх строях а довкола них розвинені колоритні килими та рушники приваблювали очі глядачів. Деякі експонати були з місцевого музею жіночого відділу СУК а решта були випозичені від пані Татарнюк з її небувалі колекції.

Знову по правім боці було видно частину солом'яної стріхи, коло якої стояв хлопець і дівчина в буковинських строях. Все обгороджене низеньким плотиком купалося в зелені трав і дерев. Це ж знову приклала до цього рук здібна дуже панна Іра Чуйко з помічею свого дядька пана Чуйка. Референтка нашого музею, Савеля Стасюк, в Буковинській ноші, також вітала присутніх, стоячи коло музейних експонатів. На протилежній стіні були розвішені знимки з мешканців Буковини в народних строях предків та в більше модерних сучасних одягах.

Скоро займали гості свої місця, деякі купляли напитки і незабаром заля була заповнена вщерть. Коли вже всі засіли до столів, гарно удекорованих, майстер церемонії, пан Володимир Пилипчук, офіційно привітав гостей та побажав приємного Буковинського вечора. Він ще пояснив, чому ми тут зійшлися? Щоби зблизити всі наші православні громади, вшановуючи наших перших поселенців з Буковини. Тоді пан Володимир Пилипчук попросив отця настоятеля провести молитву перед вечерею. Отець Протоєрей Гнатів після Отче Наш поблагословив страви. Майстер церемонії виголошував за чергою нумери столів і гості підходили до буфету, де пишалися питомі буковинські страви.

Після смачної вечері розпочалася розвагова програма, запрошених танцюристів та співаків. Тріо 'Зілля' відспівали три пісні: Ходжу по Канаді, Ой Там у полі дуб горить, і Червона Рожа.

Короткий нарис з історії Буковини читав пан Олесь Пасічник в англійський мові а пані Маріянна Гуменюк в українській. Цікаво було почути, як наші землялки - буковинці терпіли віками під чужими окупантами, але багатьох з них приїхавши до Канади, зажили новим вільним життям.

Леся Полиян говорила про буковинську народну ношу, прекрасні вишивки на ній і в цей самий час були задемонстровані жіночий та мужеський строї складної вишивки.

Танцювальний ансамбль *Тропак* протанцював буковинський танок. Після цього мужеський

квінтет в складі: Михайла Мамчура, Василя Руснака, Николи Середи, Олеся Пасічника, Н. Пасічника (старшого) та М. Головатого заспівав три пісні: Над Прутом у лузі, Ой на горі два дубки , і Ой по горі, по горі.

Квартет жіночий в складі: Іри Чуйко, Тані Мисак, Лідії Гузик і Маріянни Гуменюк проспівали слідуючі пісні: Ой там на горі, Карі очі. Після Цього Мюрил Гери пояснила всім, як можна досліди-ти, і віднайти в якій частині нашої Буковини жили чи ще досі живуть предки чи дальша родина. На це є геологічні мапи і відповідні книжки та різні документи, які переховуються в архівах.

Далі виступила мандолінова оркестра під проводом пані Вікторії Пушки. Вони відіграли такі пісні: Зелена ліщина, Верховина, і Коломийка.

Кінцеве слово мала пані Оксана Сацевич, котра подякувала всім гостям, які так численно прибули на цей вечір, всім учасникам його, майстрові церемонії пану Володимирові Пилипчукові, паням кухаркам: пані Емілії Чуйко та її помічницям. Щира подяка пані Маріянні Пилипчук, провідниці СУМК-у на Б.К. за це, що вона постаралася привезти трьох Сумківців для помочі. Тоді пан Вол. Пилипчук висловив подяку пані Оксані Сацевич, це ж бо ця її ідея показалася такою успішною. На кінець всі заспівали Де Згода в Родині під звуки мандолін. Ця надзвичайна свого роду подія на довго залишиться в пам'яті всіх присутніх. Наступний подібного роду вечір має відбутися восени, під назвою, Галицький Вечір.

добр. Ольга Сацевич

The Centre for Ukrainian Canadian Studies (University of Manitoba) Honours Major Benefactors

The Centre for Ukrainian Canadian Studies honoured major benefactors at a reception on June 24 at St. Andrew's College. Benefactors and friends of the Centre attended the reception, which was hosted by Dr. Natalia Aponiuk, Director of the Centre. Special guests included Dr. Emöke Szathmáry, President and Vice-Chancellor of The University of Manitoba and His Beatitude Metropolitan Wasyly, Primate of the Ukrainian Orthodox Church of Canada and Chancellor of St. Andrew's College.

After welcoming the guests, Dr. Aponiuk read a tribute to each of the donors. Dr. Szathmáry and Metropolitan Wasyly then presented the honorees with a certificate acknowledging their generous support in the preservation of the Ukrainian heritage in Canada.

Seven donors were honoured. The late Walter Bohonos and Mrs. Helen Bohonos contributed $10,000 to the Centre for Ukrainian Studies Endowment Fund to assist in the development of the Centre's programs. Several donors contributed to the establishment of scholarships for high scholastic achievement in Ukrainian Canadian Heritage Studies. The late Steve Dawyduk donated $25,000; Mrs. Nellie Pawlik and the late Mr. Andrew Pawlik initially donated $10,000; and Ms Anne Smigel donated $15,000. Ms Smigel's donation was matched by 50% through the Manitoba Scholarship and Bursary Initiative. Professors Iraida

Dr. Natalia Aponiuk, Director of the Centre, introducing the honorees.

and Michael Tarnawecky's donation of $10,000 established a visiting lectureship in Ukrainian philology and technology.

The late Walter Bohonos was the choir master of the Holy Trinity Ukrainian Orthodox Cathedral from 1952 to 1994. He had previously been the choir conductor of St. Michael's Ukrainian Orthodox Church. He gained further distinction in musical circles as the conductor of the Ukrainian Male Chorus of Winnipeg. Noted for his masterful interpretation of religious and choral works, Mr. Bohonos was recognized as a leader in his field. His choirs performed for royalty, heads of state, and government and church leaders. They also brought great enjoyment to many people, through recordings, radio broadcasts, television programs and concert appearances. His passion was liturgical music and his choral arrangements can be heard in many Orthodox churches throughout North America. His love of Ukrainian folk music manifested itself in the extraordinary success of the Ukrainian Male Chorus. The Chorus' performances thrilled audiences for more than twenty-five years and made an indelible mark on the multicultural musical mosaic of Canada. Mrs. Helen Bohonos' main interest was also music. Under the direction of Filmore Hubble, she became an accomplished pianist and performed in many local concerts. From the time of her marriage to Walter Bohonos, she supported him in all his creative endeavours.

Funds for two scholarships at the University of Manitoba were bequeathed by Steve Dawyduk on his death in 1993. One scholarship was dedicated to the memory of his parents, Nicholas and Annie Dawyduk, to help ensure the existence of the Ukrainian language and culture in Canada. Nicholas Dawyduk emigrated to Canada in 1912 at the age of 17.

L to R: Dr. Natalia Aponiuk, Director of the Centre for Ukrainian Canadian Studies; Dr. Emoke Szathmary, President and Vice-Chancellor of the University of Manitoba; His Beatitutde Metropolitan Wasyly, Chancellor of St. Andrew's College; Mrs. Nellie Pawlik; Evan Duchcherer, Theology graduate, St. Andrew's College, recipient of the Andrew and Nellie Pawlik Scholarship

He met his future wife, Annie, when, on his arrival in Winnipeg, he went to live with her family, which had also emigrated from his home region. Through hard work and study, Nicholas acquired his Power Engineer license and eventually became a Senior Power Engineer. Both Nicholas and Annie were active in the Ukrainian Orthodox Church of St. Michael's and later in what is now the Ukrainian Orthodox Cathedral of St. Ivan Suchavsky. Their sons, William and Steve, both served in World War II. Steve ended his career working with the Department of Veterans' Affairs. William, like his father, became a Senior Power Engineer. The Nicholas and Annie Dawyduk Scholarship was established in remembrance of them and their Ukrainian heritage.

The late Andrew and Mrs. Nellie Pawlik established the Andrew and Nellie Pawlik Scholarship (In Memory of Their Son Ivan) on the tragic death of their younger son. Mr. Pawlik was one of the founders and the secretary and president of the Ukrainian Youth Association of Canada (1930-45) and the rector of the Winnipeg Branch of the Peter Mohyla Institute (1931-32). He was one of the six signatories of the petition requesting the Government of Manitoba to incorporate St. Andrew's College in 1946 and was one of the first members of the College's board of directors. He served as the secretary of the Ukrainian Canadian Committee, was a member and served on the boards of the Ukrainian Professional and Business Club, the Ethnic Press Association, the Ukrainian Self-Reliance League, and the Ukrainian National Home. He was the manager for many years of the Ukrainian Fraternal Society and president of the board of directors of the Trident Press and the general manager of the Ukrainian Voice.

Dr. Emoke Szathmary, President of the University of Manitoba, addressing the gathering.

Mrs. Pawlik has been a member of the Ukrainian Women's Association of Canada since 1935 and was one of the organizers in 1941 of the Lesia Ukrainka Branch of the Association at the Holy Trinity Cathedral. Probably her most significant contribution was to the establishment and development of the Manitoba Branch of the Ukrainian Museum of Canada, which is located in Saskatoon. Under her leadership, the Manitoba Branch of the Museum was opened in 1952, with Mrs. Pawlik coordinating its work as chair of the board and later as curator.

Ms Anne Smigel has established an endowment fund to commemorate a lifetime devoted to education, including ten years as a classroom teacher, nine years as a resource teacher, and twenty-five years as an elementary school principal - the first Canadian-born woman of Ukrainian origin to be appointed to this position in Winnipeg School Division No. 1. The fund also commemorates those pioneering Ukrainians, like Ms Smigel's parents, for whom education was a priority. Ms. Smigel began her teaching career in 1933, after graduating from Normal School. In 1947, she became a resource teacher, and for the next five years assessed the children of recently-arrived immigrants for placement in grades. She was appointed principal in 1955. As principal she became increasingly involved in the community, including service at Logan House, the Senior Day Centre, and as a founding member of Creative Retirement Manitoba. As a member of the Inner City Community Services, she worked towards the construction of Seven Oaks Hospital. At William Whyte and Lord Nelson she organized courses for parents to teach them budgeting, cooking, and sewing. She was education chair of the Council of Women in Winnipeg, was a volunteer at the Ukrainian Cultural and Education Centre, worked towards the construction of the Centennial Auditorium, where she has endowed two chairs, was a founding member of Altrusa International, and is an active member of Alpha Omega, which selected her as the first Ukrainian Woman of the Year in 1979-80. In 1967 she was awarded the Confederation Medal for Teaching and in 1980 the Certificate of Community Service by the City of Winnipeg. On its 125th anniversary the Winnipeg School Division honoured her as an outstanding educator.

Professors Michael and Iraida Tarnawecky enjoyed illustrious careers at the University of Manitoba, he in the Department of Electrical Engineering and she in the Department of German and Slavic Studies. He has done extensive research in electrical power systems. He is the author or co-author of over sixty papers and holds six patents. He taught hundreds of engineering students and engineers and supervised close to forty graduate and post-graduate students. He was instrumental in the introduction of the doctoral program in Electrical Engineering and developed a new area of specialization – Power System Engineering. Professor Tarnawecky has been a member of and served on the executives of many professional associations. He has served as a consultant to the governments of Manitoba and Canada and for engineering firms in England, Sweden, Switzerland, South Africa, Germany and Brazil. He also taught courses for professional engineers in Czechoslovakia, Brazil (three times), India and China (one of the first Canadians to do so). Professor Tarnawecky has served on the Senate and Board of Directors (including being the Chair of the Board) of St. Andrew's College, the National Executive of the Ukrainian Canadian Congress, the Ukrainian Professional and Business Federation of Canada, the Presidium of the Consistory of the Ukrainian Orthodox Church of Canada, and, most recently, as the President of the Ukrainian Academy of Arts and Sciences of Canada. On his retirement in 1993, Professor Tarnawecky was named Professor Emeritus.

Professor Iraida Tarnawecka has done significant research, most notably of Cyrillic manuscripts and old printings found in Canada and of the linguistic changes the Ukrainian language has undergone in Canada. She showed that linguistic interference shaped a distinctly Canadian variant of Ukrainian. Dr. Tarnawecka has written four books and over seventy articles. She is the recipient of numerous research grants, including one from the Canada Council to do research in the Linguistic Institutes of Moscow and Kyiv. Dr. Tarnawecka served on the selection committee of the Canada Council for Doctoral Fellowships (three terms), the Senior High Ukrainian Curriculum Committee of the Manitoba Department of Education, and was an examiner for

special credit courses in high school Polish and Ukrainian. She has been a Visiting Professor at the Ukrainian Free University and at the University of Ottawa. Dr. Tarnawecka is a member of and has served on the executives of the Canadian Association of Slavists, the Canadian Society for the Study of Names, the Ukrainian Academy of Arts and Sciences of Canada, the Research Institute of Volyn', the Alpha Omega Women's Alumnae, and the Ukrainian Women's Association of Canada.

Following the introduction of the honorees and the presentation of the certificates, Dr. Emöke Szathmáry, on behalf of the University of Manitoba, expressed her gratitude to the donors. The reception was a fitting tribute to the donors, all of whom have played an important leadership role in the Ukrainian Canadian community. Their donations to the Centre for Ukrainian Studies form an important milestone in the preservation and development of the Ukrainian heritage in Canada.

Reception, Major Benefactors, Address by Dr. Emoke Szathmary

Your BEATITUDE, Deans Bozek and Currie, Reverend Fathers, Honoured Guests, Ladies and Gentlemen.

It is always an honour for me to represent the University of Manitoba at St. Andrew's College, and always a pleasure to participate in events of the Centre for Ukrainian Canadian Studies.

Today, however, the honour is greater than at some other times because I can personally express the University's appreciation to the individuals we honour today.

Canada is a place where peoples of different origins come together. All of us are proud Canadians. But though we have sunk our roots deep into the Canadian soil, we remain in ways, sometimes generations after, transplants, still.

We resonate to the cadence of some voices, songs, and smells differently than many of our fellow Canadian citizens. The emotions and the images conjured up by something as simple as - the fragrance of a flowering chestnut tree - are different for those of Ukrainian heritage than those whose ancestral roots are in the Hebrides. And you do not have to have been born in Kiev, to feel your heart constrict when you smell a chestnut tree in May, or hear traditional music?

A culture cannot be summed up in one or two words, not in two paragraphs, not even in two books. But all those here, whose children - do not speak your language; cannot sing the songs your mother sang; cannot understand why a stanza of Ukrainian poetry moves you to tears; do not resonate to the ancient myths and powerful epics that define a people's beginnings as well as their endurance over a thousand years; and do not appreciate the scientific and technological contributions provided by Ukrainians to the world - Those of you who are in this position have reason to give thanks with me and the others assembled here today.

Why?

Because today we honour 7 people who contributed enormously throughout their lives to the preservation and development of the cultural heritage of Ukrainian Canadians. And as they lived, so they acted when they had the means to do so: Mr. and Mrs. Bohonos contributed funds to support courses and programs at the Centre for Ukrainian Canadian Studies; Mr. Dawysuk, Mrs. Pawlik, and Ms Smigel, provided funds for scholarships to support students whose studies focussed on their Ukrainian heritage. Professors Iraida and Michael Tarnawecky gave funds to create a visiting lectureship in Ukrainian philology and technology.

The example of these individuals endures to inspire all who are assembled here. Their contributions enable students to come to know and to cherish their Ukrainian heritage. And this is what keeps a culture alive, nurtures it deep in the hearts and minds of the next generation, and the generation after. Does it, though the children were born on the prairies of Canada, and never played under the flowering chestnut trees of a Kievan spring, or ran across the cobblestones of Lviv, or climbed under the silent trees of the grand Carpathians.

Thanks to each of you for your determination and your gifts to the next generation of students at the Centre for Ukrainian Canadian Studies at the University of Manitoba.

51-ST NATIONAL USRL CONVENTION, AUGUST 19 - 22, REGINA SK

Picture to the left: Executive .National USRL

Steve Pillipow - Treasurer, Orest Warnyca - Secretary, Sonja Bejzyk - National UWAC President, Michael Zaleschuk - National President USRL, David Makowsky - National CYMK-UOY President, John Jurychuk - National USRA President, Stefan Franko - Past-president USRL

Picture to the right: Sonja Bejzyk - National UWAC President, Bishop Jurij (Toronto ON), Metropolitan Wasyly - Primate Ukrainian Orthodox Church of Canada, Archbishop John (Edmonton AB), The Honourable John E. N. Wiebe - Lieutenant-Governer of Saskatchewan, Michael Zaleschuk - National President USRL, Her Honour Mrs. Wiebe, Donna Zaleschuk, John Jurychuk - National President USRA

Picture to the left: Presentation of Bazuk Trophy to the most active Junior CYMK local in Canada. Mounted Police Officer (escort to Lieutenant-Governor) Sonja Bejzyk - National UWAC President, Natalka Bazuk (trophy donor {Mr. & Mrs. Bazuk}), Olena Garrity - Winnipeg Jr. CYMK Advisor (received trophy for Winnipeg Junior CYMK), Marianne Makowsky - National CYMK Convener.

Note: *Special thanks is extended to John Jurychuk for providing these pictures in time to include them in this issue of Promin.*

Петро і Оля Ружецький з Норт Бетелфорд, Саскачеван переслали пожертву на пресовий фонд Променя в сумі $50.00 з нагоди 65 ліття їхнього подружнього життя.

Редакція Променя сердечно Вас вітає, та бажає МНОГИХ, МНОГИХ ЛІТ!

МАРІЙКА

Василь Щурат

Йшла в поле жати бідна мати.
- Кого ж лишити при дитяти?
Пречисту молить: „Ти будь нині
Опікою мої дитині"
Єще копи не вжала може, -
Б'є дзвін тривогу. „Мій Ти, Боже,
Рятуй дитину, бо спалиться!"
З розпукою біжить вдовиця.
Прибігла - хата йде з пожаром.
„Марійко, доню!" - кличе даром;
Ніхто потішити не сміє,
А мати плаче, мати мліє,
Аж сонце в жалощах заходить,
А з боку ніби друге сходить,
Мов друге сонце для вдовиці -
Іде Марійка від каплиці.
Як кинеться до неї бідна:
„Ти, зіронько моя погідна!
Де ти була моє кохане?!"
- „Я мамочко була при пані,
Така висока, гарна, нене,
Ранісінько прийшла до мене:
Мене умила, вбрала чисто,
Дала на шию те намисто,
Вплела в волосся стрічку-чічку
І повела аж над криничку.
Такого ягід там, такого!
Я їх наїлась много, много.
Аж пані каже що: не можу
Вже бути довше. Тую рожу
Мені зірвала на добранiч
І відійшла в капличку на ніч . ."

МОЛИТВА

Зоя Когут

Я дякую Тобі, що я живу
Що маю змогу відчувати,
Що часом душу ще мою,
Чийсь усміх може зогрівати.

Що в теплій темноті ночей,
Тебе я думкою шукаю
Що деколи сльозу з очей
Ніким невидиму, стираю.

Я дякую Тобі й за те,
Що серце в силі ще страждати
Та ще й ім'я Твоє святе,
За ці страждання прославляти.

Я дякую за ясні дні
І за похмуру сірість неба.
Якщо ж погаснуть вже вогні,
Замовкнуть плач мій і пісні,
Тоді молю - візьми мене до Себе.

WHY JOIN THE UWAC? 5 REASONS

From time to time, I meet women who ask why they should belong to the Ukrainian Women's Association of Canada. "I'm not interested in making pyrohy", they scoff, "so what's in it for me?"

Such an attitude shows a basic lack of understanding of what our Women's Association is all about. The branches that make up the Ukrainian Women's Association of Canada are not primarily catering groups —although that may get the most recognition in the community. In fact, each local branch is, first and foremost, an educational and cultural organization devoted to supporting the Ukrainian Orthodox Church and to preserving and developing our Ukrainian heritage.

To the scoffer, the hesitant, the would-be and the inactive member, I say there are **at least five reasons** why you should become an active member of your local branch of the Women's Association.

1. The first reason is that this organization is UNIQUELY OURS. There is no other organization for Ukrainian Orthodox women in Canada. No other organization is devoted to supporting the Church and to encouraging and helping its women — to helping you to become the best you can be as a wife, a mother, a Christian — as a person. Today, we are constantly being pulled here and there by numerous demands on our time and skills. The Women's Association can help you to keep yourself centered in our Ukrainian Orthodox faith by keeping you actively involved with other Orthodox Christians.

2. The second reason to become an active member is that this is YOUR HERITAGE. The Ukrainian Women's Association has a long and proud history. Its members have built churches and halls; helped newcomers to settle into the community; fought forest fires, floods and wars; struggled against great opposition to keep and to nourish their language and culture; and worked to pass laws that make Canada the great nation it is today. It is a basic human need to belong to and to believe in something greater than just oneself. The goals of our Women's Association transcend time and politics to speak to the greater person inside each of us — the person we want to be — the person we can be.

3. The third reason for becoming an active member is WHAT YOU RECEIVE. The branch cultural and educational activities teach us, help us to grow, entertain us and help us to teach our children and families. The dance class, the language class, the branch library, the seminar, the lecture, the workshop, the weaving class, the concert, the *pushchenya* or *Malanka* dance — all these help us to celebrate the myriad facets of our Ukrainian heritage and to teach them to our children. A household cannot preserve its cultural heritage in isolation from other members of that heritage. By joining together, we help each other preserve and nourish, and teach our faith and our culture.

4. The fourth reason to join the Women's Association is for WHAT YOU CAN GIVE back. In order for one or more members to receive a benefit, one or more members must give — sharing skills, knowledge, expertise, time and/or enthusiasm. Whether you can demonstrate pysanka writing, or organize a dance, or make cabbage rolls, or visit the sick and homebound, this is the organization for you. There is a place for every Ukrainian Orthodox woman in this organization—whether you were born to this heritage or you married into it, whether you speak Ukrainian or not. By taking part in branch activities, you can use and develop your abilities and often find new ones you didn't know you had. In the Women's Association, we share. We teach. We learn. We form and strengthen our friendships. We grow as persons. Thus, even in our giving, we keep on receiving.

5. The fifth reason for you to be an active part of our Women's Association is that it is YOUR LEGACY for the future. Just as this organization is our heritage from the past, so do we also want to leave a lasting legacy for the future. We build self-esteem by reinforcing our confidence in who we are. We strengthen our hope in the future by re-affirming the heritage we are a part of. We want to make the future better than the past. Our Women's Association helps us to do that by being a long-standing, non-political organization devoted to education, culture and self-improvement.

The Book of Proverbs tells us that a person's gift makes a place for him. So, to you, the scoffer, the hesitant, the would-be, the inactive, I say: examine your gifts — your abilities, your interests, and find a place for yourself in your local branch of the Ukrainian Women's Association of Canada.

Join us, and grow!

submitted by Carla Kozak President, Alberta Provincial Executive
reprinted from Promin, October 1994

КАМПАНІЯ CAMPAIGN 40/2000

Журнал Промінь є офіційним органом нашої організації і нашою гордістю. Новий привабливий формат і високоякісний зміст апелює читачам.

З нагоди 40-ліття видання журналу, що припадає в 2000-му році проголошуємо КАМПАНІЮ 40/2000. Провінційна екзекутива, яка здобуде найбільше нових передплатників і ціло річні оголошення до 31-го грудня 1999 р. буде відзначена і одержить нагороду.

Участь в кампанії дасть Вам нагоду виробити нові і цікаві способи, щоб апелювати до надійних передплатників. Щоб допомогти Вам у цьому пропонуємо слідуюче:

⌘ Ознайомте всіх членок з тим що Промінь є орган Союзу Українок Канади і є зв'язковим між централею і членством по цілій Канаді

⌘ В Промені знаходяться різні цікаві дво-мовні статті

⌘ Заохочуйте кожну членку передплачувати журнал

⌘ Пригадуйте, що Промінь є цікавий для цілої родини

⌘ Передплачуйте журнал для льокальних резеденцій сеніорів, лікарнів, бібліотек і.т.п.

⌘ Передплачуйте журнал для родини або знайомих в Україні

⌘ Передплачуйте для свого відділу

⌘ Дайте передплату на журнал як дарунок з нагоди уродин, ювілею і.т.п.

⌘ При кожній нагоді виставляйте інформації і зразкові числа журналу

⌘ Здобувайте оголошення від льокальних професіоналістів і підприємців

PROMIN is our pride as well as the chronicler of our history. The new dynamic PROMIN format, cover and graphics are most appealing, and its contents maintain a high standard of journalism.

To celebrate the 40th anniversary of PROMIN in the year 2000 we are launching CAMPAIGN 40/2000. The provincial executive that acquires the greatest number of new subscribers and one year advertisements by December 31, 1999 will be rewarded with special recognition and a prize (to be announced).

The campaign gives you an opportunity to be creative in recruiting new subscribers. We offer the following suggestions to assist in your efforts.

⌘ All UWAC members should be informed that Promin is the voice of our organization and provides a link to the national UWAC office, branches and members across Canada

⌘ Promin publishes a variety of bi-lingual information and articles

⌘ Encourage every member to become a subscriber

⌘ Promote Promin as a family magazine

⌘ Subscribe for senior residences, hospitals, libraries, etc. in your area

⌘ Subscribe for family or friends in Ukraine

⌘ Subscribe for your own UWAC branch

⌘ A subscription to Promin makes an excellent gift for many occasions, such as birthdays, anniversaries, Christmas

⌘ Display promotional material with sample PROMIN journals at all functions

⌘ Solicit advertising from the business and professional community

Advertising rates for one year are:

business card	$150.00
1/4 page	$250.00
1/3 page (outer column)	$375.00
1/2 page	$500.00
full page	$900.00

Subscriptions and advertisements should be directed to the Promin address as provided on the inside cover.

Галя Щерблюк, Крайова Референтка Променя
Helen Scherbluk, National Promin Convenor

АННА ЦІПИВНИК

Дня 11-го вересня, 1994 р. відійшла від нас наша дорога мама, бабка та прабабка **Анна Ціпивник**. У 5-ту річницю її упокоєння жертвуємо $100.00 на пресовий фонд Променя, як нев'янучий вінок у її незабутню пам'ять.

Дочки: Докія Черевик, Михайліна Аллисон, Орися Файст
Сини: Дмитро і Богдан

Відділ СУК ім. Лесі Українки у Ванкувер БК дарує $50.00 на журнал Промінь як нев'янучий вінок у світлу пам'ять довголітних членок: бл. пам. **Іванна Твердин** упокоїлася 27-го травня 1999 р.; бл. пам. **Ксеня Громик** упокоїлася 2-го червня 1999 р. Вічна їм пам'ять!

Ольга Гавришок
Референтка Променя

У першу річницю упокоєння нашої влюбленої невістки **Ширлі Енн** (Shirley-Ann) дружини Михайла, мати Миколи і Лукаса і братови о. Тараса і добр. Іванни, Андріянни, і Айприл (April) і Мирослави, котра упокоїлася 30-го червня 1998 р. В її пам'ять жертвуємо $50.00 на журнал Промінь. Господь хай прийме її душу в Царство Небесне.
Вічна їй пам'ять!

Родина Маковський

У світлу незабутню пам'ять наших дорогих родичів, які відійшли у вічність - батько, бл. пам. **Петро Василців**, який упокоївся 13-го квітня, 1976 р., любої мами, бл. пам. **Варвари Васильців**, яка упокоїлася 22-го вересня, 1998 р., даруємо $75.00 на журнал Промінь як нев'янучий вінок на їхні могили.
Вічна їм память!

Савеля Гриба
Марія Богун
Галя Щерблюк

ЛИЛІЯ ГРИГІРЧУК (ЗУЗАК)

У третю річницю упокоєння нашої незабутньої дорогої доні **Лилії Григірчук (Зузак)**, яка упокоїлася вересня 15, 1997 р., у її незабутню пам'ять даруємо на журнал Промінь $100.00 і кладемо на її могилу як нев'янучий вінок. Тяжко в наших серцях переживаємо.

Вічна їй пам'ять!

Родичі Мирослав і
Розалія Григірчук і
Муж Др. Василь Зузак

Відділ Союзу Українок Канади ім. Ольги Басарабової у Гефорд, Саск. в пам'ять своїх покійних членок **Катерини Бабчук і Марисі Яківчук** посилає пожертву в сумі $50.00 на журнал Промінь як нев'янучий вінок.

Вічна їм память!

Савеля Гарах
Референтка Променя

Членкині відділу Союзу Українок Канади, ім. Лесі Українки в Дафин, Манітобі діляться сумною вісткою, що дуже несподівао 26-го травня 1999 р. упокоїлася **Михайлина (Мау) Підлипна** на 61-му році життя. Членка Михайлина була лагідної вдачі. У відділі була головою а в церкві старшою сестрицею, співала в церковнім і українськім Фестивальнім хорах, брала участь в концертах Лесі Українки, Тараса Шевченка. Загально помагала - була активною. Замість квітів на її свіжу могилу жертвуємо $20.00 на пресовий фонд журналу Промінь, який с. п. покійна передплачувала. Вічна їй пам'ять а мужеві Петрові і родині щире співчуття

Марія Білоус
Референка Променя

Центральна Управа Союзу Українок Канади і Редакції Променя висловлюють глибоке співчуття родині та всім друзям бл. пам. **Елисавети Білич,** яка упокоїлася у Вінніпезі в серпні ц.р. Пані Білич була активною членкою Союзу Українок Канади у відділі, в пров. екзекутиві і в централі. Вона займала різні позиції на протязі довгих років, а останньо була Крайовою Референткою Променя. Молимо, щоб Всевишний Бог прийняв її душу там де всі праведні спочивають!
Вічна їй память!

Соня Бейзик, Крайова Голова
Союзу Українок Канади
Орися Сушко, Головний Редактор
Променя

Союз Українок Канади, відділ ім. Лесі Українки, Вінніпег, Манітоба складає пожертву в сумі $35.00 на пресовий фонд Променя в світлу пам'ять **Елисавети Білич,** довголітної членки нашого відділу та активної громадської діячки українського суспільства.

Галя Майба
Голова Відділу

АННА ЗАВАЛЬСЬКА

Моя дорога мама, **Анна Завальськьа** з Норт Бетелфорд, Саскачеван упокоїлася 30-го липня, 1999 р. проживши 97 років земного життя.

В її пам'ять складаю на нев'янучий вінок пожертву на журнал „Промінь" в сумі $50.00. Вічна їй пам'ять!

Дочка Анна Естерер з родиною
Ст. Алберт, Альберта

Forwarding a donation in the amount of $25.00 as an everlasting wreath in memory of **Elizabeth Bilych** who passed away recently in Winnipeg, Manitoba. Our sincere sympathy is extended to her family and the many friends she left to mourn her passing. Eternal Memory!

Elma and Stan Wepruk
Fort Frances ON

ПЕТРО МАЄВСЬКИЙ

У вісімнадцяту річницю упокоєння мого дорогого мужа **Петра Маєвського** кладу нев'янучий вінок на його могилу, а у незабутню Його пам'ять складаю $35 долярів на журнал „Промінь".

Нехай Господь оселить душу спочилого Петра у Царсті Небеснім. Канадська земля нехай буде Йому легкою, а пам'ять про Нього між нами буде вічною.

Зіна Маєвська з синами
Торонто, Онтаріо

BACK-TO-SCHOOL RECIPES

Get Up & Go Breakfast Cookies

These are delicious alternatives to cold cereal, and kids love them. Don't omit the orange peel!

1/2 cup butter or margarine, softened
1/2 cup white sugar
1 1/4 cups all-purpose flour
1/2 cup wheat or barley cereal
2 tablespoons orange juice concentrate (thawed)
1 tablespoon grated orange peel
1 egg
1 teaspoon baking powder

Directions:

Preheat oven to 350 degrees F (180 degrees C). In medium bowl, beat together butter, sugar, egg, orange jice concentrate and orange peel until light and fluffy. Add flour and baking powder, beating until blended. Stir in cereal. Drop by teaspoonfuls 2 inches apart on ungreased cookie sheet. Bake 10-12 minutes or until edges are
golden. Remove from cookie sheet for cooling.

Makes 1.5 dozen

Chocolate Chip Orange Zucchini Bread

3 eggs
2 cups white sugar
1 cup vegetable oil
2 teaspoons vanilla extract
2 cups shredded zucchini
1 cup chopped nuts
1 cup semisweet chocolate chips
1 tablespoon grated orange rind
3 cups all-purpose flour
1/4 teaspoon baking powder
1 teaspoon baking soda
1 teaspoon salt
1/2 teaspoon ground cinnamon
1 teaspoon ground nutmeg

Sift together flour, baking powder, soda, salt, and spices. In a large bowl, beat eggs until light and fluffy. Add sugar, and continue beating until well blended. Stir in oil, vanilla, zucchini, nuts, chocolate chips, and orange rind. Blend in sifted ingredients. Turn batter into two greased 9 x 5 inch loaf pans. Bake at 350 degrees F (175 degrees C) for 50 minutes, or until bread tests done. Remove loaves from pans, and cool. Chill before slicing.

Makes 2 loaves

PETERS, BROWN

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PRESS FUND

The donations listed in this section include all those received from July 1 to July 31, 1999. IN MEMORIAM donations are acknowledged in that specific section. The Editorial Board gratefully acknowledges the generous donations in support of Promin

Note: In the May issue of Promin it was reported that Stevie Yachimec (Toronto) donated $30.00 to the Promin Press Fund. This should have read $40.00. We apologize for the error.

Total in Memoriam - $250.00

$500.00
Vera Labach, Saskatoon SK - in memory of her mother Maria Dorosh

$100.00
A. Cipywnyk family c/o D. Cherewick, Penticton BC

$50.00
Peter and Olga Ruzesky, North Battleford SK, on the event of their 65th Wedding Anniversary

$40.00
Natalie Harasymiw, Edmonton AB

$30.00
Maria Harbus, Saskatoon SK

$25.00
Helen Danko, Winmalee NSW, Australia

$10.00
Yvonne Ivanochko, Toronto ON
Valentina Jaworsky, Beamsville ON

$5.00
Luba Woloshyn, Toronto ON

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МАНІТОБИ

влаштовує

Провінційний Семінар

в суботу 25-го вересня, 1999 р
в приміщенні Колегії Св. Андрея

THE MANITOBA PROVINCIAL
USRL EXECUTIVE

is holding a

Provincial Seminar

on Saturday, September 25th, 1999
at St. Andrew's College in Winnipeg, Manitoba

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✦ Receives financial support from the community it serves. All contributions used to increase the capital fund. Grants are awarded from the interest.

✦ Inquire about living bequests and designated funds.

✦ Perpetual recognition given to all contributors.

For more information contact:
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Winnipeg, MB R3B 1B6
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Запевнімо нашу будучність!

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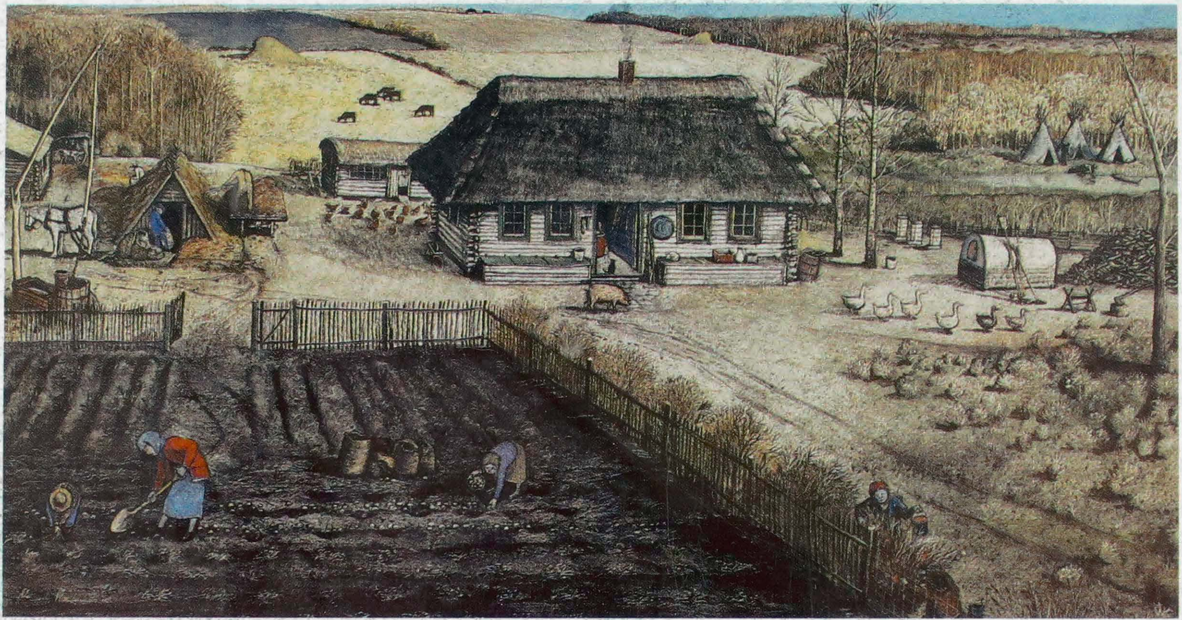

WILLIAM KURELEK PROJECT

The national executive has had copies made of two of the Kurelek paintings, which are part of the UWAC collection and presently housed at the UMC UWAC in Saskatoon. These paintings were commissioned by our National Executive to commemmorate Canada's Centennial in 1967. The two paintings selected for this project are 1) The Ukrainian Canadian Farm Picnic {this month's Promin cover} and 2) The Second House {this month's back cover}. These limited edition prints are available from the National Office {address on inside cover of Promin} at a cost of $100.00 each, which includes tax, postage and handling charges. There were only two hundred of each painting reproduced and because of reproduction restrictions no more can be made at a later date. Quite a number of these were sold at the national convention and we urge you to place your order now so that you will not be disappointed.

THE SECOND HOUSE
(27 inches by 16 inches)

This is a more sophisticated, more developed dwelling than the first sod house, which is now used as a root cellar. Women are shown digging up potatoes, and with the help of young family members are putting them into sacks to be stored in the root cellar. Other family members are picking berries from bushes along side the garden fence, and men are busy stacking hay. A butter churn in the door way, bee hives, a clay outdoor oven and numbers of farm animals wandering about the yard show evidence of at least a minor achievement for their farming efforts. In the distance, Kurelek has depicted an Indian encampment, evocative of the life that the Ukrainian immigrants shared with the native Indian in the New World.